

The Brethren Evangelist

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A. D. GNAGEY, Editor

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TERMS

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Editorial Briefs

The Things Crowded Out

Some one has well said that "the things which are crowded out of a life are the test of that life." The idea is that we allow those things to be crowded out which we least love. When you hear a man say that he has no time for reading, that he is too busy to spend a half hour with his Bible, or fifteen minutes at family prayer, when he cannot attend the inconvenient meeting because it takes so much of his time; when the young man suffers this study or that pursuit, or the cultivation of a special talent, to be crowded out, it is good evidence from first to last that he has no relish for these things. People generally find time for the things which they most keenly relish, yea, they waste time on these things, many of which are either comparatively or entirely worthless. Self indulgent selection is the genesis of the common-place. If you would rise above the crowd, and win success in life, let nothing that is needful be crowded out.

The Religious Ice Trust

Mr. Sheldon, author of "In His Steps," believes that the ice business should be conducted as Jesus would, were he at the head of the ice monopoly. It would be an interesting study to witness such an administration of the ice business, this hot weather, or of any other business, for that matter, which is after the dividends. And since dividends are created by charging for an indispensable article considerably more than the cost of its manufacture, and since the great reservoir of profitable trade is the necessities of the poor, several nice questions arise concerning the poor fit which the Golden Rule makes for a monopoly. Now we might perhaps imagine Jesus sending out the ice wagons of the trust, and instructing the drivers, but we imagine that it would take a very vivid imagination to discover the dividends after those wagons had made daily visits to the slums, and east sides, and tenement hives of our great cities. The poor creatures who were perishing for ice and unable to buy, would get it, doubtless, and the worldly stockhold-

ers of the trust would call a special meeting, and ask for the resignation of the Nazarene Manager. As long as the weather was frightfully hot, and the people frightfully poor, the election of Beelzebub as manager would be a much safer proposition. Anything and anybody would be better than Jesus and his Golden Rule, his contempt for money, his exalted philanthropy, his sensitiveness to human suffering, his boundless sympathy for the destitute and distressed, and that divine temper of mind to which the material world was nothing, and the spiritual world everything.

Adieu, all ice trusts and other monopolies, dividend squeezers, and all the tribe of astute devices for legal robbery, when Jesus comes to assume the government of the world. We fear there will be a notable panic in Wall Street, that day. Stocks, bonds, indentures and rents will tumble so mightily that neighboring worlds will hear the crash, and wonder what has happened to the solemn old Earth. Then will come in the last civilization, with love for its motive principle, righteousness for its invariable rule, and brotherhood for its universal fact. How fitting it will then be that Christ should be King over such a world.

Genius for Doing Good

We read of people who have a genius for writing, or a genius for music, or a genius for oratory, or a genius for mathematics, or a genius for business, but it is rare that we hear any one spoken of as having a genius for doing good. Someone has said that genius is an unusual capacity for work, or an unusual capacity for details. We understand how men and women can be diligent, systematic, effective, brilliant in ordinary matters, for self interest and ambition constantly spur them on. Continuity of strenuous thought and action is the genesis of genius, but practical goodness, which is founded in benevolence is sporadic and intermittent. Here and there now and then we work at it, but in numerous cases where better things might be expected we are like the fellow who said he was a Methodist, but hadn't been running it very much lately.

Small Troubles

It is a very remarkable fact that men and women are better able, apparently, to bear great troubles, great sorrows, great disappointments, than the little annoyances and worries of life. Men who are heroes in the hour of absolute extremity are irritable, impatient, querulous, fretful over trifles. They will bear a blow from the first with more equanimity than the rasping of a file. They will make more fuss over a loose button, a misplaced garment, a bad dinner, than over a matter of very much greater importance. It is the multitude of pretty annoyances which wear the nerves to a frazzle. When great troubles come, we brace ourselves to meet them. We become conscious of the appeal to our manhood. And what is more, we trust in God in great troubles, while we essay to meet the little one in our own strength.

Refuge Under A Tree

Weary and hungry after a long journey, Elijah found peace and rest under a juniper tree. There God visited him, giving him food, sweet rest and blessed sleep. Truly the dear Father in heaven is gracious, long-suffering and full of tender mercy. There is another tree whose leaves are for the healing of the nations, a refuge for weary, hungry souls. It is the cross, once the accursed tree, but now the symbolism of all that is great and true and pure in earth and heaven. Under that tree

is immortal life, blooming youth, peace for the troubled heart, rest for the weary soul, and sleep, not the sleep of death, but the sweet sleep which will awake in his likeness to a glorious immortality. May the whole family of God find refuge beneath the cross of Christ.

A Hint For Teachers

A celebrated judge says an exchange, was once visiting in a Sabbath school, and was invited to try to teach for that day a class of boys which had been given up by every one after the first trial. He decided to take it, and then came the question, "How shall I begin?"

The lesson was upon the twelve disciples, and Judge S. thought if he could have a blackboard he, perhaps, might interest the boys by drawing something; he saw that he was without that resource, but found that he had a piece of chalk in his pocket, so, asking the boys to keep very quiet, lest they disturb others, he bent forward saying, "I am going to make some marks upon the floor to represent some men, and then we will talk about them." He simply drew some lines upon the floor but before he had finished, one remarked, "Well, I hope he ain't a-going to tell about all them!" "No," he said, "we will speak of only a few." By this time the boys seemed quite interested, and one exclaimed, "Mister, you've made one crooked!" "Yes, and shall I tell you why?" and then he began the story of Peter, the impulsive disciple, of his following Christ and forsaking all, of his loving friendship, his avowal never to deny him, and the arrest of Christ, and Peter's denial; at this moment one of the boys burst in with, "He ought to be made crooked!"

"Let me tell you more of Peter," said judge, and then he went on with the story, telling of Peter's great sorrow for his sin, his growing faith and love, and last, of his martyrdom for Christ's sake. When he had finished, one said, "You'd better make him straight again!" and as all approved it the judge straightened the line, and he says that never before was he so careful to draw a perfect line.

Then the boys noticed that another mark was horizontal instead of vertical, as were all the others, and so the teacher told them of Judas, who was one of the chosen twelve, sharing Christ's friendship, and that he might have been as noble as the other; but instead betrayed Christ to his enemies and death. Pausing a moment, he then said, "What shall we do with Judas?" There was a brief silence, and almost in a whisper, one said, "You had better blot him out!" "Yes," said he, sadly, "I think we shall have to," and almost breathless, they watched as he rubbed out the mark.

Not one word or act of rebellion, but only the closest attention was shown during the whole lesson, and that day, for the first time, the boys went away thoughtful at the close of the service.

Lost Notes in Present Day Preaching

In the series of articles on "Lost Notes," Dr. D. S. Gregory presents in the July number of the *Homiletic Review* "A Fatal Lost Note in Present-Day Preaching," that note being that of regeneration of the lost sinner by the Holy Spirit. The Scriptural doctrine on the subject is presented, the fact set forth that that doctrine is largely lost sight of in present-day preaching and teaching, and the natural and necessary results exhibited in "Churches Filled With Unregenerate Members." An instructive parallel is drawn between present conditions and those of the days of Jonathan Ed-